in the hands of prosperous persons, for whom the poor constitute workers. 423

The smaller the number of livestock, the more farming there is. 311 /103/ Since the time of famine in the year of the rabbit, (1) the

1. The famine of the winter of 1879-1880. For a description of this winter see Nos. 17 and 18 of the Turkestanskie Vedomosti, 1885, in the article by Aleksandrov: "Iz zhizni stepnykh uezdov Syr-Dar'inskoi Oblasti" /From life in the steppe uyezds of the Syr-Darya oblast/. [731]

The cycle of twelve years, by which the Turks determine age and time elapsed, consist of the following names: 1) chichkan, mouse, 2) siir, cow, 3) bars, tiger, 40 koyan, rabbit, 5) ulu, crocodile, 6) dzhilan, snake, 7) dzhilky, horse, 8) koy, ram 9) meshin, monkey, 10) tauk, hen, 11) it, dog, and 12) tonguz, pig. [805]

nomads, realizing the lack of stability of livestock raising on the principles accepted by them, have turned to the production of supplies of grass in winter, and to agriculture.

For the damage of a hayfield from cattle grazing, according to Torgai, they pay the householder damages only if he himself has not ceased to use that hayfield. 685

If a man who is inscribed in another uyezd wishes to engage in agriculture in a strange pasture or a strange summer camp, the community to whom the land belongs demands rent from him for its use, the amount of which depends on the conditions. The person in question is forbidden to plant trees and to build. But as soon as he is inscribed in that uyezd and volost where his tilled land is, the land becomes his property and he pays the usual tributes (chubauz) and dues. 427 423

Swampy places (tugai), overgrown with rushes, etc. are still not sold, since they are widespread. Nevertheless they are becoming more and more associated with the person who winters in them and has stores of hay, with which he frequently leaves people during the summer. Persons of outside communes are not admitted to these winter camps. In case of misunderstandings, these persons pay money for the fodder under foot - chubauz (Perovsk uyezd).

To put through a new canal, one or more workers, depending on the amount of work, come out from each tent of the group of ten, group of fifty, or of the village or in general that group of people 425 476 312

425 who agree among themselves to be shareholders (kumalak). Each
● 476 tent participating in this receives a sector of irrigated land commen-
312 surate with the number of workers it sent, /104/ the days of work and in general the labor expended (mikhnat). Those who did not participate in putting through the canal are not given a sector.

427 In case of departure, a shareholder can rent out his sector, or
432 reconvey it with all rights and obligations to another, from whom he
312 receives a remuneration for the labor expended. Sectors growing clover are not only leased out but also sold for a price which is independent of the labor expended by the shareholder. In the Kurama uyezd, they sell not only sectors growing clover but every kind of plot. Among both the Kazakhs and the Challa Kazakhs, there is no knowledge of the shafi, i.e., the right of the neighbor as the most favored buyer. The buyer of the sector joins the commune liable to taxation, to which this sector belongs. (Perovsk and Kurama uyezds).

312 The person who puts through the canal and irrigates a certain
425 area of land with it receives the right to the use of this land. The canal is usually named after him, in addition.

If someone puts through a new canal in the canal bed of an old one, and after a certain length of time the proprietor of the latter appears, they refuse him satisfaction saying: "Why did you not declare yourself sooner? Then we would have put the canal through in another place."

312 If a certain clan digs out a canal or a well, with the slaughter-
423 ing of an animal before the work is begun, as is the custom, and if it later departs to nomadize elsewhere and another clan settles there in
425 its place, the first clan, on reappearing, will demand its canal or well. Such demands are made by the relatives, even to the seventh generation. "Here the labor of our grandfathers was expended" (baba myzdyng mikhneti), they say in such cases. If the accused refuse, under the pretext of not knowing about the previous owners, the plaintiffs are required to swear that they or their ancestors dug out the canal or well. If the clan which occupied the canal or well after it was made expended labor on cleaning and repairing it, it is told: "You used the water for this." If they have not yet used the water, they are permitted to settle together /105/ (kosylyb egever) and share in the payment of taxes and dues, but only if they renounce with a written document the rights to the canal or the well. In such a case, the land they occupy is considered only a pledge.

Among the Kirgiz, canals and wells belong to those who first dug them with the slaughtering of an animal, even though others

the owners of these animals are poor, they demand pay for the loan of the male animals saying: "Give for his strength (sidigin ber). They are given a kerchief or another article, called aktygy, i. e., "for his blamelessness" or else are lent a working animal.

At present, the yurtchilik is already going out of use, this being particularly noticeable in the southern uyezds of the Syr-Darya oblast.

A very little known custom is that of giving out all the milk or butter of a given village by turns (kezek), one day to one tent, another to another, etc. This depends on common consent and is done by good people in order to support those who have little or no livestock (Perovsk uyezd). In the Chimkent and Auliye-Ata uyezds it is said that this is a custom of poor Sarts who own one or two milk animals apiece /117/ (saun or sauaman). Among the Kazakhs and Kirgiz, kezek is for the purpose of preparing cheese (kurut and irimshik),(1), where much milk

1. Irimshik is obtained by boiling the milk a long time, with the addition of "mandil" or "zhutkunchak" (neck gristle) from a slaughtered lamb. [234]

is needed at one time. This giving out, based on reciprocity, is equivalent to a sale, satulu.

In the Auliye-Ata uyezd, the custom is known of assistance (khashar) during construction, field work, etc. The person who is invited offers food, but it is not obligatory to appear. Among the Kirgiz there is also a custom of assistance. The help continues no longer than one day, otherwise no one will come. They do not go to poor people, who provide poor feasts. 476

In the Chimkent uyezd, one who has suffered rustling /baranta/ has the right to demand that his neighboring kinsmen go with him in pursuit of the rustlers. These helpers are called kumek. If a kumek is killed, the person who invited him to join the chase bears no responsibility. (Communicated by bii Sultan Kanaev).

According to Torgai, as soon as a person has work to do which is not within his power, he asks for help (kumek chakyrady, asar kylady, kubdesib kylady), for example, in rustling, in building a memorial over a grave, in field work, even in cleaning a canal if he himself is ill or advanced in years.

For rolling up felts and other woman's work the girls and women call for help (kumek), according to the communication of Aleksandrov from Kazalinsk.